

# SPEECH OF THAT VVORTHY

KNIGHT, SIR BENIAMINI

Rudierd, spoken in Parliament;

CONCERNING

## THE PLACING OF GOOD AND ABLE DL

vines in Parishes miserably destitute  
of Instruction, through want of Maintenance.

AND

## CONFIRMED BY THE

Testimonies of three judicious, and  
Learned Men.



London Printed for W. Ley, and are to be sold at his  
Shop at Pauls-Chaine. 1641.

SIR BENJAMIN RUDDIERD  
His Speech in Parliament.

**M**After Speaker, I did not think so have spoken again to this Bill, because I was willing to believe that the forwardnesse of this Committee would have prevented me, but now I do hold my self bound to speak, and so speak in earnest.

**I**N the first yeare of the King, and the second convention, I first moved for the Increase and enlargement of poore Ministers Livings; I shewed how necessary it was to be done, how shamefull it was, that it had been so long neglected. This was also commended to the House by His Majesty. There was then, as now many accusations on foot against scandalous Ministers. I was bold to tell the House, that there were scandalous Livings too, which were much the cause of the other. Livings of five Markes, or five pounds a yeare, that men of worth and of parts would not be muffled up to such pinnances. And that there were some places in England, which were scarce in Christendome, where God was little better known then amongst Indians. I exampled it in the utmost shires of the North, where the prayers of the common people, are more like spells and charmes, than devotions; the same blindness and ignorance is in divers parts of Wales, which many of that Countrey do both know and lament.

I declared also, that to plant good Ministers in good Livings, was the strongest and surest meanes to establish true Religion, that it would prevaile more against Papistry, than the making of new laws, or executing of old. That it would counterwork court-confience and lake-warm accommodation. That though the calling of Ministers be never so glorious within, yet outward poverty will bring contempt upon them; especially among those who measure men by the acre, and weigh them by the pound, which indeed is the greatest part of men.

Mr. Speaker, I cannot but testifie how being in Germany, I was exceedingly scandalized to see the poore stipendary Ministers of the reformed Churches there despised and neglected by reason of their poverty, being otherwise very grave and learned men. I am afraid that this is a part of the burthen of Germany which ought to be a warning to us.

I have heard many objections and difficulties even to impossibilities against this Bill: to him that is unwilling, there is ever a Beare or a Lion in the way. First let us make our selves willing, then will the way be easie and safe enough.

I have observed, that we are very eager and fierce against Papistry, against scandalous Ministers, and against things which are not much in our power; I should be glad to see that we did delight as well in rewarding, as in punishing, and in undertaking matters within our own reach, as this is absolutely within our power. Our own duties are next us, other mens farther off: I doe not speak this, that I doe mislike the destroying or putting down of that which is ill, but then let us be as earnest to plant and build up that which is good in the room of it, for why should we be desolate. The best and the gentlest way to dispell darknesse, is, to let in the light; we say that day breakes, but no man ever heard the noise of it; God comes in the still voice; let us quietly mend our Candlesticks, and we cannot want lights.

I am afraid this backwardnesse of ours, will give the adversary occasion to

say, that we chuse our religion, because it is the cheaper of the two; that we would willingly serve God with somewhat that would cost us nothing. Believe it Mr. Speaker, he that thinks to save any thing by his religion, but his soule, will be a terrible looser in the end. We sow sparingly, that's the reason we reap so sparingly, and have no more fruit. He thinks who so ever hates Papistry, should by the same rule hate covetousness, for that's Idolatry too. I never liked hot professions and cold actions. Such an hear is rather the hear of distemper and disease, then of life and saving health.

For scandalous Ministers, there is no man shall be more forward to have them severely punished, then I will be: when salt hath lost its savour, let it be cast out upon the unfavoury place, the dung-hill. But Sir, let us deale with them, as God hath dealt with us. God before he made man, made the world, an handsome place for him to dwell in; so let us provide them convenient livings, and then punish them in Gods name, but till then scandalous livings cannot but have scandalous Ministers. It shall ever be a rule to me, that where the Church & common-wealth are both of one religion, it is comely & decent, that the outward splendor of the Church should hold a proportion, & participate with the prosperity of the temporal estate: why should we dwell in houses of cedars, & suffer God to dwell in skins?

It was a glorious and religious work of King James, (I speake it to his unspeakable honour, and to the praise of that Nation, who though their Countrey be not so rich as ours, yet are they richer in their affections to Religion) within the space of one year he caused to be planted Churches through all Scotland, the Highland and the Borders, worth 30 l. a yeare a peece, with a house and some glebe land belonging to them; which 30 l. a yeare, considering the cheapnesse of the Countrey, and the modest fashion of Ministers living there, is worth double as much, as any where within an 100. miles of London. The printed Act & Commission whereby it was executed, I have here in my hand, delivered to me by a noble Gent. of that nation, & a worthy member of this House, Sir Fran. Steward.

To conclude, though Christianity & Religion be established generally throughout this Kingdom, yet untill it be planted more particularly, I shall scarce thinke this a Christian Common-wealth. And seeing it hath been moved and shewed in Parliament, it will lie heavy upon Parliaments, untill it be effected. Let us doe something for God here of our own; and no doubt God will blesse our proceedings in this place the better for ever hereafter. And for mine own part, I will never give over soliciting this cause as long as Parliaments and I live together.

**T**O confirm the complaint of this worthy and religious Knight: there follows the testimony of two excellent men of God, whose piety and zeale may move some to consider of the matter more seriously then they have done hitherto, especially if they will please to reade what is written more at large in their Sermons of this argument.

The Reverend and learned Bishop Jewell in his Sermon before *Q. Elizabeth* on Psal. 69.9. *The zeal of thine house hath eaten me up*, saith thus. In England since the Gospell hath been received, the maintenance of learning hath been decayed; and the lack of learning will be the decay of the Gospell. Loth I am to speak, yet the cause so requireth, that it is needfull to be spoken: I trust I shall speake in the hearing of them that will consider it. Maintenance of learning whereby an

able and sufficient Ministry may grow and be established in all the Churches of this Realme, is to be wished for. The good estate of this noble Kingdome, the comfort of posteritie, the stay of Religion, the continuing of the Gospell, the removing of darkenelle hangeth upon it. One asked sometimes how it was, that in *Athen*, so good and great a Citie, there were no Physicians: to whom this answer was made, because there are no rewards appointed for them that practise Physick. The same answer may be made for our times; the cause why the Church of God is so forsaken, is the want of zeale in them that should either for their courtesie, or for their ability be fosterers of learning, and encrease the Livings, where occasion is, and give hope and comfort to learned men. Which said I do encrease? nay the Livings and provisions which heretofore were given, or taken away.

Have patience, if any such be here (as I well know there are) whom these things touch. Suffer me to speake the truth, it is Gods cause: the Livings of such, as are in the Ministry, are not in their hands, to whom they are due. All other labourers and artificers have their hire encreased double as much as it was wont to be; especially the poore man that laboureth and sweareth in the vineyard of the Lord of hostes hath his hire abridged and abated.

I spake not of the Curates, but of the Personages & Vicarages, that is, of the places, which are the Castles and Towers of fence for the Lords Temple. They seldome passe now adayes from the Patron, if he be no better than a gentleman, but either for the lease, or for present money. Such Merchants are broken into the Church of God, a great deale more intollerable, then were they, whom Christ whipped and chased out of the Temple. Thus they that should be carefull for Gods Church, that should be Patrons to provide for the consciences of the people, and to place among them a learned Minister, who might be able to preach the Word unto them, out of season, and in season, and to fulfill his ministry, seeke their owne, and not which is Jesus Christ. They serve not Jesus Christ, but their belly. And this is done, not in one place, or in one countrey, but throughout *England*. A Gentleman cannot keepe his house, unlesse he have a Personage or two in farme for his provision.

O mercifull God! whereto will this grow at last? if the misery which this plague worketh would reach but to one age, it were the more tolerable: but it will be a plague to the posterity, it will be the decay and desolation of Gods Church: young men which are toward and learned see this, they see, that he which feedeth the flock hath least part of the milke; he which goeth a warfare, hath not halfe his wages; therefore they are weary and discouraged, they change their studies, some become prentises, some turne to physick, some to law, all shun and fly the Ministry. And besides, the hinderance that thus groweth by the wicked dealing of patrons by reason of the Improprations, the vicarages in many places, and in the properest market towns, are so simple, that no man can live upon them, and therefore no man will take them. They were wont to say, *Beneficia sine cura; beneficia without charge*; but now may be said, *Cura sine beneficiis: charge or care without benefice*.

But there be many which can say, such as be Ministers in the Church should teach freely, without hope of recompence, or hire for their labour, our Preachers are no better then *Peter and Paul*, and the other Apostles. They are no better than the holy

ly Prophets, who lived poorly, poverty is a commendable state. So say some like devotion, as did *Isaiah*. *What needeth this waste? this might have bene sold much and given to the poore; not that he cared for the poore, but because he was a wise man, and had the burges, and bare that which was given.* I doubt not there are many which teach Christ for Christs sake, which say in their soules, the Lord is my portion; who seeke you and not yours; I doubt not there are such.

But for the hope of posteritie, I report me to all you which are Fathers and have children, for whom you are carefull: although your selves have a zeale and care for the house of God, yet will you breed them up, keepe them at schoole, and at the Univerſitie, untill 30. or 40. yeares old, to your great charge; to this end, they may live in glorious povertie, that they may live poorly and naked like the Prophets and Apostles. Our posterities shall rue that ever such Fathers went before them, and Chronicles shall report this contempt of learning, among the punishments and murraines, and other plagues of God, they shall leave it written in what time, and under whose raigne this was done.

In the meane time, what may be guesſed of their meaning, who thus ruine and spoile the house of God, which decay the proviſion thereof, and so basely esteeme the Ministers of his Gospell? they cannot say to God, the zeale of thine house hath eaten me up: however in other things they doe well; however they seeme to enjoyce at the prosperity of *Sion*, and to seeke the safety and preservation of the Lords anointed: yet needs must it be, that by these meanes forraign power, of wch this Realme by the mercy of God, is happily delivered, shall againe be brought upon us. Such things shall be done unto us, as we before suffered in the times of Popery; the truth of God shall be taken away, the holy Scriptures burnt and consumed in fire, a marvellous darknesse and calamity must needs ensue, &c.

The ox that treadeth out the corn is mused, he that goeth to warfare, receiveth not his wages, the cry hereof goeth up into the eares of the Lord of hostes; hee will not abide so great contempt of his Word and Preachers, his owne name is thereby dishonoured: our Saviour saith: *Luk. 10. He that despiseth you, despiseth me,* and *Saint Paul, 1 Thess. 4. he that despiseth these things, despiseth not man but God;* and thinke we, that he will suffer his holy name to be despised? nay his wrath is already kindled, he hath already begun his judgements, and therefore many places are left desolate, there is none that can warne them of their sinne, none that can move them to repentance, none that can preach unto them forgiveness through Christ, none that can instruct them in the comfort of everlasting life.

For this cause you will live still in your sinnes, in adultery, in covetousnesse, and in pride, without any feeling of conscience, without any feare of God, thus you provoke God to anger; many walke (of whom wee cannot thinke but with weeping) they are the enemies of the Crosse of Christ; the name of God is blasphemed among them, &c. These words happily seeme sharpe & over vehement, but the darkenes of our hearts against God, and the lacke of zeale for his house, inforce me to them: we are almost fallen into the lowest pit; we are left without aide, as fencelesse men, and as if we had cleane forgotten our selves, as the Heathens which know not God: therefore unlesse we repent, the kingdome of God shall be taken away from us: he will send upon this land a famine of the Word, *Jerusalem* shall be overthrowen and made an heape of stones, the man of sinne,



and they which have not the love of the truth shall prevaile with many, and will draw them from obedience to the Prince; this noble Realme shall be subject to forraigne nations; all this will the zeale of the Lord of hostes bring to passe.

I could have spent this time in opening of some other matter, but nothing, my judgement is more worthy your good consideration & speedy redresse. Wherefore he concludes with a grave exhortation to her Majestie, as followeth.

O that Your Grace did behold the miserable disorder of Gods Church, or that you might foresee the calamities that will follow! It is a part of your kingdom, and such a part, as is the principall prop and stay of the rest. I will say to your Majestie, as *Cyrillus* sometimes said to the godly Emperours *Theodosius* and *Valentinian*, *ab ea qua erga Deum est pietate Respub. vestra statum pendet*, The good state & welfare of your common-weale hangeth upon true godlinesse, you are our governour, you are the nurse of Gods Church, We may open this griefe before you; God knoweth if it may be redressed it is runne so farre: But if it may be redressed, there is no other besides your highnesse, that can redresse it. I hope I speake truly that which I speake without flattery, that God hath indued you with such measure of learning and knowledge as no other Christian Prince; He hath given you peace, happinesse, the love and the hearts of your Subjects. Oh turne and employ these to the glory of God, that God may confirme in your Grace the thing which he hath begun. To this end hath God placed Kings and Princes in their State, as *David* saith, that they serve the Lord that they may see, & cause others to see to the furniture of the Church. The good Emperour *Iustinian* cared for this as much, as for his life, *Constantine*, *Theodosius* and *Valentinian*, and other godly Princes called themselves *unsales*, the subjects and bond-servants of God. They remembered that God furnished them in their houses, and were not unmindfull to furnish his house.

When *Augustus* had beautified Rome, with setting up many faire buildings, he said, *inveni latericiam, marmoream reliqui*. I found it made of brick, but I leave it made of marble. Your Grace, when God sent you to your inheritance and the right of this Realme, found the Church in horrible confusion, and in respect of the true worship of God, a Church of bricke; or rather, as *Ezekiel* saith, dawbed up with untempered mortar. Your Grace hath already redressed the doctrine, now cast your eyes towards the Ministry, give courage and countenance unto learning that Gods house may be served: So shall you leave a Church of God, and a testimony that the zeale of the Lords house hath eaten you up.

Let us have care for the house of God, whosoever is not after this sort zealous, is a man of a double heart, we may not halt betwene two opinions: *If the Lord be God follow him, but if Baal bee bee, then goe after him*. Hee that is not with Christ is against him. Many talke of the Gospell, and glory in their knowledge, but it is neither talke nor knowledge, which shall save them in that day: he that feareth the Lord, and serveth him with a pure heart, and may truly say *the zeale of thine house hath consumed me*, he shall be saved; if they shall not escape, which have zeale without knowledge, what shall become of us which have knowledge without zeale.

And you, whosoever you are, that have decayed the Lords house, and abridged the provision and maintenance thereof, and see the miserable wracke of Gods

Church, if there be any zeale of God in you, if you have any fellowship of the Spirit, if any compassion and mercy, if you love God, if you desire the continuance of the Gospell; Oh remember you have the patrimony due to them that should attend in the Lords house; you take unto your selves wrongfully that which was not letted for you. *Give unto Caesar those things that belong unto Caesar, and unto God the things which appertaine unto him,* and make for the beautie and maintenance of his house. Enrich your selves by lawfull meanes, and without the guilt and waite of Gods Church. Let not the Ministry by your meanes be defiled. You enriched them heretofore in the dayes of Popery, which mocked, and blinded, and deuoured you: spoyle not them now, that feed, and instruct and comfort you.

That reverend man of God Mr. Perkins in his Sermon of the duties and dignities of the Ministry giveth three reasons of the rarenesse and scarcenesse of good Ministers. The first is, the contempt and disgrace of their calling by wicked and worldly men. 2. The difficultie of discharging the duties of their calling. The 3. reason is more peculiar to this age of the new Testament, namely: *Men of maintenance and preferment for men that labour in this calling.* Men are flesh and blood; and in that respect must be allured and wonne to embrace this vocation by some arguments, which may perswade flesh and blood; the world hath all ages bene negligent herein, and therefore God in his Law tooke such strict order for the maintenance of the Levites; but especially now under the Gospell, this calling is unprovided for when it deserves best of all to be rewarded: certainly it were a worthy Christian policy to propound good preferments to this calling, that thereby men of the worthiest gifts might be wonne with it; and the want thereof is the cause, why so many young men of speciall parts and greatest hope, *turne to other vocations,* and especially to the Law, wherein at this day the greatest part of the *finest wits of our Kingdome are imployed,* and why? but because they have all the meanes to rise; whereas the Ministry for the the most part yeeldeth nothing but a plaine way to beggery: this is a great blemish in our Church, and surely, *I wissh the Papists; those children of this world, were not wiser in their kinde in this point then the Church of God:* the reformation hereof is a worke worth the labour of a Prince and people, and speciall care is to be had in it, else it will not be reformed: for doubtlesse had not God himselfe in the Old Testament taken such straight order for the livings of the Levites, they had bin out to no lesse extremities then is the Ministry of this age, and this reason added to the other makes them perfect, and all put together make a reason infallible: for who will undergoe *so vile a contempt, and undertake so great a charge for no reward*; and where there is so great contempt, so heavy a burthen, and so meane reward, what marvell if a good Minister be one of a thousand?

Rulers and Magistrates are hereby taught, if good Ministers be so scarce, to maintaine and increase, and doe all good they can to the Schooles of the Prophets, to Universities, Colledges and Schooles of good learning, which are the Seminaries of the Ministry: hereip the example of *Samuel* is very worthy to be followed, in whose dayes the Schooles of the Prophets flourished; and even *Saul* himselfe, though he did much hurt in Israel, yet when he came to the Schooles of the Prophets, his heart relented, he could doe them no hurt, nay he put

Magistrates aduise their Schooles, and let them be well manured, well stored: the reason is evident and forcible, a good Minister is one of a land, if therefore they would have the number increased, let them maintaine Seminaries. And againe, if Antichrist to uphold his kingdome (the kingdome Satan,) be so carefull hereto erect Colledges and indow them with liues to be Seminaries for his Synagogue, and use so great meanes to sow his seed in the hearts of young men, that so they may sow them in the hearts of the people abroad, shall not Christian Princes be as carefull, or rather much more zealous for the encreasing of the number of Godly Ministers? shall *Baal* have his Prophets, and God have his *Elias* alone? great shame must it be to *Abel*, any King, whose kingdome is in that estate.

Adde hereunto that passage of an excellling and worthy knight, *Sir Henry* *man*, in his tract, *de non temerandis Ecclesiis*.

Perhaps Lay Approprietaries think they may hold Parsonages and tithes by example of Colledges, Deanes and Chapters, Bishops of the land, and of decessors of our late Kings and Princes. Before I speak to this point, I take it by profession that I have no heart to make apologie for it. For I will that every man should drinke the water of his owne Well, eare the milke of his owne focke, and live of the fruite of his owne vineyard: I mean that every member might satisfy himselfe with other nutriment, but that which is proper to it selfe: yet are they greatly deceiued that draw any iuyce of encouragement from these examples, for all these are either the Seminaries of the Church, or the husbandmen of the Church, or the shepherds and nurses of the Church; all *de familia Ecclesie*, and consequently belonging to the care of the Church, and ought therefore to be sustained by it. For *St. Paul* saith, *He that provideth not for his owne, and namely for them of his household, denyeth the faith, and is worse then an infidell.* 1 *Tim.* 5. Therefore before the statute of suppression of Abbies, those that were not merely Ecclesiasticall persons, if they were mixt, or had Ecclesiasticall jurisdiction, they might by the law of the land participate Ecclesiasticall livings, and tithes particularly. And it seemeth to take some ground out of the Word of God; for the provincially Levites (as I may tearme them) whom *David* severed from the Temple, and sent abroad in the countrey to be rulers of the people, in matters pertaining to the Kings business, 1 *Cron.* 26. 30. 33. (That is spiritually and temporally) had their portion of tithes notwithstanding; as well as the other Levites ministered in the Temple.

For a farewell; heare what *Saint Augustine* saith *Homil.* 48. ex lib. 50. *Homil.* 10. *maiores nostri ideo copias omnibus abundabant quia Deo decimas dabant. Caesari censum reddebant.* Our Ancesters did therefore abound in all riches, cause they did pay tithes unto God, and tribute unto Caesar: but now they are not willing to doe either.

*Act.* 28: 24. *Some were perswaded with things that were spoken, and some believe not.*